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ment. Faith is the releasing function of justification, by which we mean that faith releases the power of justification, in individual experience. Peace is the transmissive function of faith, by which we mean that peace with God is communicated through faith in the righting power of God.

"The conception of justification is here viewed, not as one of a series of interdependent propositions, but as a link in a chain of redemptive causes" (pp. 215 f.).

(2) "Can a man have peace with God upon the assurance of pardoning love alone? The answer is provisionally yes, permanently no. Suppose you borrow money from a man and he deposits your note in a bank for collection. The note falls due and you cannot pay it, so you go to the creditor and confess the debt, admit that in spite of honest efforts you are unable to meet it, and throw yourself on his mercy. He forgives the debt and assures you of his friendship. Undoubtedly this relieves your mind for the time being, but how about the bank? Your plea will not be valid there so long as it holds your note. The mere fact of the pardon of the debt will not prevent a renewal of uneasiness, so you return to the friendly creditor, and he goes with you to the bank, takes up the note and destroys it in your presence. Your status with the bank is at once altered. Your peace is secured because the visible obligation has been destroyed. You are forever free from the debt. Why? Because the destruction of the note was a deed, while the pardon of the debt was a word only. The word of pardon was not effective until the obligation had been cancelled" (p. 230). T. P. BAILEY.

A VOICE FROM THE CROWD. By George Wharton Pepper. New Haven : Yale University Press. 1915. Pp. 204.

Robust common sense, sweet reasonableness, sane sensitiveness, and delicacy of spiritual perception—these traits we expect to find in Mr. Pepper's performances; nor do we fail to discover them in this book containing a layman's advice to preachers. Then, too, there is a refreshingly spicy spirituality about some of the author's sly digs at the clergy and frank admissions of the limitations of the preached-at!

Some books can have justice done them only through the setting forth of samples of their goods. So it is with this heart-to-heart talk from a wise man free from affectation, condescension, and other forms of pseudo-godliness. Here, then, are some specimens of Mr. Pepper's stimulating wares* :—

"The spoken word is the message plus the man."

"To gain his message the preacher must lose himself in God. To give it carrying power he must lose himself in men."

"I can recall occasions in my life when the earnest, intelligent and reverent (public) reading of particular chapters has marked an epoch in spiritual experience."

"I am inclined to describe [reverence] as the atmosphere exhaled by a man who is aware of the presence of God."

"I do not know which is the worse : to lavish upon an idol the worship due to Almighty God or to comport one's self toward the Lord of Hosts in a manner that would be offensive to a graven image."

"I am an idolater if I make to myself any God but One of Whom universal Fatherhood may be affirmed. . . . If He is the God of all men everywhere, then a declaration of war, under the auspices of a national god, is an act of attempted secession from the Divine Commonwealth."

"By attention to one man's utterances I have satisfied myself that his idea of God is preventive medicine. I know others whose God is a sort of Honorary President of the Society for Organizing Charity."

"Some conceive God as concerned chiefly with municipal hygiene and the housing problem. Still others think of Him as willing to speak through our public school system although only on condition that in the system itself there should be no reference to Him."

"The essence of the preacher's task is to make men stop, look and listen for God."

"To pry into the affairs of others for one's own satisfaction is the characteristic of the busybody. To feign a concern for the welfare of those who can be of service to you is to be a sycophant."

* Quotations not arranged consecutively, but loosely grouped.

phant. To be capable of rejoicing with them that rejoice and of weeping with them that weep is to have in you the mind of the Master."

"People should be taught to talk less, think more and pray most."

"If, in the first place, a man really has his eyes fixed upon Our Lord, he is not likely to think in terms of sacrifice of the dedication of himself to the Master's service."

"I believe it to be an error in judgment to call for volunteers to teach in Sunday school and so to present the matter as to create the impression that the volunteer is doing the Church a favor."

"We must, as it seems to me, seek [Christ] and find Him in mystical communion; but what we gain at the altar we must spend on the world."

"The spread of the Kingdom is hindered because friend will not talk to friend about its coming."

"There are few utterances more dogmatic than those of thinkers who affirm that the creeds are outworn."

"The man who is ready to cheer an exhortation, to discard dogma and strive to spiritualise human society would at least ask for time to consider a proposition to wipe out the Constitution and the Supreme Court and instead to influence people to be just."

The book is a distinct challenge to both pulpit and pew.

T. P. BAILEY.

THE WORN DOORSTEP. By Margaret Sherwood. New York: Little, Brown, & Company.

The story is written in the form of a diary by an American woman settled in England during the present European war. Her lover having been killed in the first year of the conflict, she seeks refuge in a little out-of-the-way village, hoping to find peace and solace in her sorrow. For a time she lives in the past, communing with the spirit of her dead lover, thinking only of him, working only for him, unable to understand or to measure the extent of her loss. With Madge to keep house for her and Madge's husband, Peter, to look after the garden, she settles